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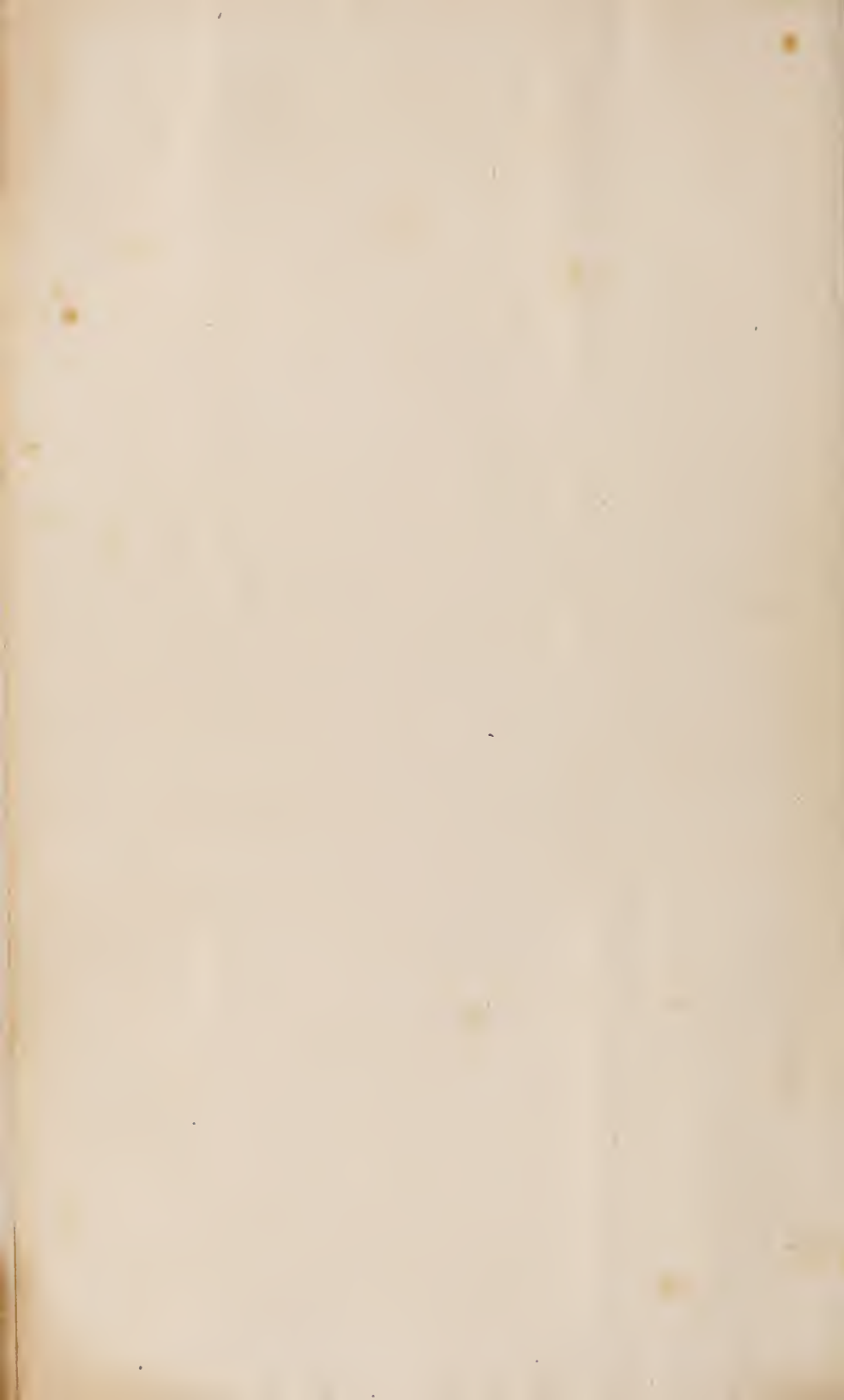
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THE

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BAPTIST MISSIONARY MAGAZINE.

PUBLISHED BY THE BOARD OF MANAGERS

OF THE

BAPTIST GENERAL CONVENTION.

—
VOLUME XXV.
—

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1845.

APPROXIMATE PROBABILITIES

OF OCCURRENCE

OF CERTAIN EVENTS

AND

THEIR CAUSES

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THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXV.

JANUARY, 1845.

NO. 1.

American Baptist Board of Foreign Missions.

BRIEF SKETCH OF THE MISSIONS.

In entering on a new year, we invite our readers to glance, for a moment, at the condition of our missions. There are under the supervision of the Board of Managers of the Baptist General Convention, the following missionary stations.

NORTH AMERICAN INDIANS.

The gospel has been preached, the word of God circulated, and schools maintained among nine Indian tribes,—the Ojibwas, Ottawas, Tonawandas, Shawanoes, Stockbridges, Delawares, Cherokees, Creeks, and Choctaws.

At the different stations among these tribes there are fourteen male, and eighteen female missionaries, and ten native assistants. Most of these stations have enjoyed, during the year, tokens of the divine favor.

EUROPE.

In *France* there are seven stations embracing thirteen churches. The Board have sustained at these stations during the past year one missionary and twelve native preachers and assistants. Though “the direct opposition of the authorities in prosecuting and fining some, and in forbidding others to assemble, in numbers more than twenty, in one time and place, the calumnious efforts of papists, specially of the clergy, and the efforts of Protestant evangelists and colporteurs,” are obstacles by which the work is retarded; progress has, nevertheless, been made. This is specially the case as to the principles of religious liberty.

In *Germany* and *Denmark* there are ten stations, including three in Prussia and one in Hanover; and twelve preachers and assistants, all natives of the country. The members of these churches are not only exhibiting great Christian fortitude and meekness under the trials to which they are subject in consequence of following out the dictates of their consciences, but are showing a commendable zeal in promoting a pure Christianity among the people of their respective countries. Ours is a religion alike of principle and feeling, and our brethren in Europe are, many of them, a striking exemplification of both. The baptisms in connexion with these churches during the past conventional year were seventy-four.

In *Greece*, where are two male and four female missionaries, nothing has occurred to interrupt the silent and unobtrusive influence of faithful labor in teaching and preaching.

A F R I C A .

“Cast down, but not destroyed,” is the condition of the mission in Africa, and the spirit of the apostle, whose words we have quoted, is the spirit breathed by the little band struggling on that benighted shore. The death of the beloved Crocker overwhelmed them for a moment, but they have girded themselves again to the work. There would be every thing to encourage the Board and the missionaries in that field, were there more laborers and more means to support them.

There are two male (one a man of color) and two female missionaries, together with two native assistants.

A S I A .

The only station in Hindostan under the supervision of this Board, is among the *Teloozoss*.

Two missionaries, with their wives, aided by three native assistants, are almost all, if not the only missionaries laboring exclusively for the conversion of a people numbering 8,000,000 or 10,000,000. Though ill health has afflicted, and, doubtless, in some degree for the past year enfeebled the mission, and on account of its recent establishment but few have embraced the gospel, yet the field has constantly presented itself not only ripe and ready for the sickle, but open, and inviting the reaper.

In *Burmah* there are nineteen male (including Mr. Kincaid, in this country,) and twenty female missionaries, and fifty-one native assistants, two of whom are ordained ministers, and many other faithful and successful preachers of the unsearchable riches of Christ to their heathen countrymen. The past year has been rich in blessings to *Burmah*. Though the death of Mr. Comstock has left a wide and promising field just beginning to yield a precious harvest, unoccupied, and without the prospect of being occupied at present, yet, in looking over the results of the whole year throughout that interesting portion of the heathen world, we would set up our Ebenezer, and say, “Hitherto hath the Lord helped us.”

There are in *Assam* four missionaries, with their wives, who direct also the labors of four native assistants. Although few of the natives of *Assam* have, as yet, embraced the gospel, there has been a perceptible progress in the translation and printing of the scriptures, and in the department of education. There is nothing in this mission to discourage the missionaries, or its supporters, but the want of laborers. What are four men for a million and a half of heathen!

Four brethren, with their wives, and three native assistants, are laboring in *Siam*, the messengers of mercy to 4,500,000 of people. But as one of these brethren is a printer, and another a machinist, most of the direct missionary work devolves on two missionaries,—one being devoted to the Siamese, and the other to emigrant Chinese. It has been with the missionaries a year of uninterrupted labor, and of reasonable success. A good foundation is laid. Continued progress is made in the translation of the scriptures into Siamese. In the year 1842-3, more than 17,000 copies of important portions of the word of God, and other valuable works, were printed at the mission press, and this department of labor is, at this time, being extended.

In the empire of *China*, are five male (including two missionary physicians) and three female missionaries. The missionaries enjoy constant opportunities of preaching to large and attentive congregations. There is generally witnessed a spirit of inquiry, and several have become hopefully pious. In none of the fields, except the Cherokeees and the Karens, have the results of missionary efforts been so palpable as among the Chinese. This is equally true of the Chinese in their own country and of those in *Siam*.

The voices of three valuable preachers to the heathen are hushed in death; Rev. Messrs. Crocker, Comstock, and Bushyhead, have gone to their rewards. The wife of Rev. Mr. Willard, of the French mission, has also died.

Four male and five female missionaries have gone forth since January last, to strengthen the hands and gladden the hearts of their brethren. There have been received into the Treasury directly from the churches in donations and legacies from Jan. 1, 1844, to Jan. 1, 1845, nearly \$70,000; giving evidence, during the last two years, of a perceptible, though slow advancement, in the cause of Foreign Missions.

There still rests however on the Board a heavy debt, and there are several vastly important stations which need immediate reinforcement. In entering on a new year, will not the friends of missions devise liberally for this cause? The year that has just closed has borne, as upon the surface of an ever rolling tide, millions of the heathen to the eternal world. It has also borne us and our readers thus much nearer to the retributions of the final day. Christian reader, will you weigh well the claims of the heathen upon you? What *you* do for their salvation must be done quickly. We solicit in the cause which we are endeavoring to promote, your sympathy, your prayers, and your pecuniary aid. A year spent in tender Christian pity for the heathen, in much solemn and earnest prayer for their conversion, and in generous aid in giving them the gospel and its living preacher, will do much towards your present peace, and growth in grace, and your future joy. Jesus "for the joy that was set before him endured the cross, despising the shame."

INTELLIGENCE FROM THE MISSIONS.

China.

LETTERS OF MR. DEAN.

Tiéchiú department—A. Tu's letter.

Mr. Dean writes from Hongkong March 24,—

We had about forty hearers at the bazaar chapel this morning, and more than twice that number at the Queen's Road chapel, at 10 o'clock, P. M. It has seldom been my privilege to address an assembly with more interest to myself, than to-day; and among the Chinese, as in America, when the speaker is interested, there is an interest among his hearers.

Men speaking this dialect are daily coming in here from the coast as laborers and tradesmen, and God has given us a good name among them in their native district, so that on their arrival here, they generally come to make our acquaintance. This affords an opportunity for directing their minds to a better good than that primarily sought in leaving their homes.

The dwelling-house commenced for the accommodation of this department of the mission, is nearly ready for roofing. The walls are of lime and gravel, or the common earth, which here is composed of disintegrated granite.

The following is the translation of a letter from A. Tu, a member of the Chinese church, who left here for his native town in Tiéchiú, for the improvement of his health.

"Thanks be to God our Heavenly Father, who of his infinite mercy hath caused his sinful servant to become acquainted with the true doctrine. I received from you, my teacher in the gospel, one thousand and three hundred volumes of the sacred book, for distribution, and left for Tiéchiú on the 29th of the 12th moon (17th Feb.); and on the sixth of the first moon we were driven by opposing winds back to Ku-Leng. Then I went on shore with a few books, and soon more than one hundred men gathered around me, to listen to this doctrine. Among the number, was a young man who began to cavil, but I said to him, Do not dispute, but listen to what I have to declare unto you. When they heard this, they all gave silent attention, while I spake to them for a long time of the doctrines of Jesus. The next day I returned to the vessel and we soon set sail, but before night a violent storm arose, which drove us back again to the same bay. I again went on shore, and for many days spoke to the people, and gave books to men from the ships and the shore; and some invited me to

their houses and to their boats, to explain this new doctrine.

"On the 17th inst. we reached the town of 'Head Lands,' where I now write. From this place I expect to reach home in four or five days, when I hope to write you again. Through the great mercy of our God my health is better.

"From your younger brother and sinful servant of Christ.

A. TUI."

The passage which here has occupied nearly a month, is usually made by Chinese boats in five or six days with fair winds, and by a fast sailing ship may be made in two days. The natives sail near the coast, and in stormy weather cast anchor; which protracts their voyages to an indefinite length.

We hear of A. Tui from several persons who have recently come from the coast, who speak of him as a zealous advocate for Christianity wherever he goes. He labors entirely at his own charges, and has hitherto proved himself an interesting exception to the general Chinese characteristic of covetousness. We rejoice, with trembling, in view of his Christian course thus far, and fondly hope that his light may shine brighter and brighter unto the perfect day.

Hok Heng, our assistant, has not enjoyed his accustomed health for a week or two, which has given an opportunity for calling in A. Bak, and one or two of the candidates for baptism, to my aid in conducting our services. This has been done as much for their good as for the good of others.

Baptism of A. Sun and A. Tek.

April 22. On Saturday last two Chinese, A. Sun and A. Tek, were examined in the presence of the mission and a company of Chinese, and approved as candidates for baptism and membership in the Tiéchiú church. The examination occupied two hours, and embraced the leading points in experimental and practical religion.

On Sabbath morning, the 21st inst., in the presence of more than a hundred heathen, they were baptized in the name of the Father, Son, and Holy Ghost, and in the afternoon came forward before a crowded assembly of their countrymen, and received the right hand of fellowship. The feelings of the candidates on assuming these new responsibilities were such as we

may hope will attend them through life, and the interest exhibited by the spectators leads us to hope that they may not be unprofited witnesses of the transactions of the day. The occasion was one of interest to us, and one on which we trust the angels delight to look. These newly baptized persons have for months desired to make a public profession of their faith in Christ, until we felt that we were not authorized longer to deny their request, but to give them a hearing before the missionaries and native brethren of both churches, which resulted in a unanimous expression of Christian fellowship.

We rejoice with a trembling heart in view of these indications of divine mercy, while we renew our desires that the church may aid us with her prayers, and that her divine Head may prosper these feeble beginnings and soon secure to himself the hearty services of millions in this empire.

April 28. We have commenced this morning an extra prayer meeting for the members of the Tiéchiú church. At the bazaar chapel we had to-day a house full of our class of people, and many came away who could not obtain room in the house. This is the first time here that all who came could not find admission.

A. Tui, who was baptized last year, has just returned from his native district. He comes back in good health, and brings his only son, a boy twelve years old, whom he has placed under our instruction, to be supported at his own expense. We are pleased with this, as it will enable us to point to it as an example worthy of imitation by their countrymen, while it is an encouraging indication of his personal interest in the cause of Christ.

At 1 o'clock, P. M., to-day, we had the Queen's Road chapel filled with Tiéchiú men, some of whom heard for the first time the gospel, and all paid an encouraging attention to our message. Among the rest was a distinguished broker from Shang-Hai, who is a native of the Tiéchiú district, but who, with an old gentleman in company with him to-day, has for several years resided at the former place. The services of the day have altogether been of an encouraging character, and we lift our hearts in grateful and sincere desire to the God of grace for his blessing. In such employment we would gladly spend the remainder of life. With a crowd of heathen to listen with

respectful attention to the word, and the Holy Spirit to aid in the proclamation of the joyful news, one may for the time forget the weight of responsibility and care which sometimes seems to press him to the earth.

May 3. I met to-day a wealthy Chinese, speaking our dialect, who has taken a lot of land in our vicinity on which he proposes to erect buildings to the amount of thirteen or fourteen thousand dollars. He came to my Chinese service last Sabbath, and has visited us once since, and appears worthy and friendly. Should he build, as he proposed, it will be an encouragement for others from his district to settle among us, and thus our field of labor will be enlarged.

12. On each of the last two or three Sabbaths the two chapels have been literally filled with T'iechiu Chinese, the bazaar chapel in the morning, and the other at 1, p. m. We have seen too much of Chinese character to be elated by these circumstances, still we are encouraged. The members of the church under my care appear to be slowly growing in Christianity. One of the two last baptized had occasion, yesterday, to leave for the continent on pressing business, but as it would require his absence from the house of prayer and expose him to the violation of the Sabbath, he cheerfully postponed his departure till to-morrow, though at a sacrifice of considerable worldly interest. One of his friends urged him to go on Saturday, stating that though it might be disobedience to God, it would be only for *once*, and wished to know if God would not forgive him for that, provided he "never did so again." Occurrences of this kind are often coming up, which afford an opportunity for a practical illustration of Christian duty.

*The Chinese convert's thank-offering—
"A word in season."*

Were the tens of thousands of converts who have been added to the churches of our own country the last year, to copy the example set by their Chinese brother, would there be such a scantiness of support to "the Lord's cause?"

14. This morning one of the members of the Chinese church brought me a dollar, saying, "that he gave it to the mission as a testimony of his gratitude for what he had received through its instrumentality. Before he

heard the gospel he was unhappy, poor, and vile. Now he had found peace, and pardon, and a hope of heaven. Moreover he had been prospered in this world's goods, till he had now six dollars, besides what he had expended for food and clothing; and one of these six dollars he wished to give to the Lord's cause." This man has never been in the employ of the missionaries, except as he has occasionally rendered gratuitous service.

June 17. One of the members of the T'iechiu church has recently been the subject of much solicitude with us. It is hoped that he may come out of the fire purified, and that the church may gain good by the trial. In stating to the church last night that if they should do any thing to dishonor God and his cause, the heathen would say it was just what they expected.—one of the members burst into a flood of tears. It is not common for the Chinese to show signs of feeling, and we were the more encouraged to discover a sensibility on this point. It is sincerely hoped that our churches at home will not set a bad example to their agents abroad, weakening their strength in divisions and alienations of affection. Were the right spirit to pervade the churches of America, what good might be done!—how many heathen saved!—what *joy in heaven!*—what a *jubilee on earth!*

May the grace of our Lord Jesus Christ be with you all.

Crece.

LETTER OF MR. BUEL.

Our last letter from Mr. Buel is dated at Piræus, Sept. 21, 1844. During the preceding six months, his time had been industriously occupied, in part, with the translation of the "Moral Science" and of "Mary Lothrop", and in the examination of Mr. Bambas's translation of the New Testament. The last was undertaken with the hope "of obtaining eventually the concurrence of that gentleman in various alterations, which would make a subsequent edition more acceptable to conscientious scholars."

Mr. Buel proceeds to remark of the

Religious aspects of the mission.

Aside from these merely literary engagements, almost daily opportunities

have been improved in publishing the gospel of the kingdom, and in impressing the necessity of repentance and faith upon minds that either trust superstitiously in a religion of forms and ceremonies, or glory in that errant and licentious scepticism wherewith French infidelity and German neology have made them free. In these two classes, almost every one may be included that I have conversed with, excepting a few, (and, probably, there are many such) who, while ashamed of the dead and stupid formalism of the national church, with its round of idle ceremonies, countless saint's days, and endless fasts, "which neither they nor their fathers were able to bear;" and while deploring the blasphemous course of many that have leaped over to the other extreme of a proud and sneering infidelity; are themselves resting in a good opinion of their own morality, and ready to take offence if you do not admit that they are as good Christians as they are good churchmen.

That fundamental doctrine and starting point in Christianity,—"*Ye must be born again,*"—is as unintelligible to the best Greek churchman as it was to the Jewish churchman "that came to Jesus by night." "We have Abraham to our father," was written upon the veil that was over the face and upon the heart of the Jew: so infant baptism is even a more fatal delusion to the Greek, concealing the essential truths of his religion, and blindfolding him from infancy both to his danger and its remedy.

Allow me here to mention an incident.

The translator of "Mary Lothrop" observed me frequently correcting his phrase—"good Christian." Where little Mary speaks, for example, of her anxiety that her brothers and sisters might become "Christians," he would write "*good Christians.*" When I erased the word "good," saying "it was Christians simply that she wished them to be;" "What!" he replied,— "what, then, were they before! were they idolaters?" "To be sure not,—they were good *nominal* Christians, it is true, having had good Christian parents, and a good Christian education; but they were far from being 'Christians' for all that; *because they had never been born again.*" "Born again," he repeated, musing. It was quite a new idea to him, that an adult nominal Christian should be born again. Yet this Nicodemus was one of the editors

of the new translation of the Testament by Bambas; and has just completed the translation and printing of the Judæo-Spanish New Testament. If a person of his intelligence and scriptural knowledge has remained insensible to this truth, what must we think of the multitude!

But we can rejoice over some from whose hearts "the veil has been taken away." And I hope that time will show that we have rightly understood and interpreted their character and conduct. Our brethren, Apostolos and John, the former here, the latter at Patras, are giving pleasing evidence of improvement in piety, of steadfastness and zeal in the cause of their divine Master. John wrote in August that a number of the former bible readers had joined him in renting a room for holding religious meetings. He improves his hours of leisure from work, in the sale and distribution of the 100 scriptures and 550 tract publications that I have sent him at different times this summer.

Apostolos, accompanied by Canélos, went to Nauplion the fore part of June, and spent a month there with the intention of establishing themselves in trade. But the heat was so excessive, and the market so poor for their work, that they returned again to Piræus after distributing above 100 bibles and 1000 tract publications, chiefly among the schools of Nauplion, Argos, and the neighboring villages. Nothing could exceed the eagerness with which books were received by the schools of ragged children, clustered sometimes under mere sheds, and industriously learning to read from scraps of books carefully preserved for the want of better.

Apostolos's engagement, as an assistant, closed at the end of May, according to previous arrangement and mutual consent. There was no longer the urgent necessity that he found at Patras, to leave his trade for book distribution and religious conversation. And there was too little personal security in these times of political excitement, to think of travelling about as a colporteur. Consequently, he did not hesitate to open his shop again, where he may set the example of an *unpaid* convert to primitive Christianity, working six days in seven, be they feast and fast days or not; and eating meat, if he please, on *all* days, like a reasonable being; and keeping the Lord's-day sacred among a people who never attach any thing sacred to it after church

hours, or after 6 o'clock in the morning. He intends to go to Patras and continue his business as formerly,—that being the most eligible place in Greece.

In the religious character of C——, I place considerable confidence. He requested baptism as early as in March. But many things in his case require the test of time, and close observation.

The case of Kyriakes has been a valuable as well as a dear-bought lesson to us. And that, together with the persecution at Patras, and the circumstances consequent upon it, has opened the eyes of the brethren to some essential things that they would not otherwise have learned, or easily acknowledged. If the cause of Christ is to triumph here, his followers must be "called, and chosen, and faithful."

Translations—Wayland's Moral Science.

The translation and printing of 2000 of the "Moral Science" will take up the whole sum allowed for that work.* The correction of two-thirds of the translation (the *new* translation) was completed by the middle of July, and was then suspended until the return of the translator from his summer vacation at the end of September.

During his absence, I have procured from a very competent lawyer, and recent graduate from the German universities, an additional chapter of about six pages, on the "*Civil Polity of Greece*," to correspond with the chapter on "*The Form of Government in the United States*." This seemed really essential to a school-book for the Greeks. The chapter exhibits the important features of the new Constitution, and is prefaced with a brief account of the Revolution of 1821–8, and of the events of the 15th September, 1843. I hope it will be acceptable to the author. Circumstances seemed to preclude the possibility of consultation. If no unforeseen obstacles prevent the introduction of the Moral Science into the gymnasia and Hellenic schools, I feel persuaded that it will be a most acceptable and useful book. Its influence upon the moral and religious sentiments of classes that may be instructed in it, will be far more decided and apparent than can well be appreciated in our country, where the true light shineth with noon-day effulgence.

The "Mary Lothrop" will be printed, probably, in a month from this date.

The book market is entirely destitute of spelling-books. The Smyrna *Alphabetarion* was in great demand, and at a good price; but the edition was lately exhausted. If we could give the Greeks a spelling-book, to our own taste, we should have done a work next in importance to the circulation of the scriptures. There can be no doubt of this; for the spelling-book is, in this country, the school-book, on account of the scarcity of other books.

Bambas's Modern Greek Testament—The Septuagint.

I have spoken of Bambas's translation of the New Testament, in Modern Greek, which appeared in March. The general style of the translation is beautiful. Everybody likes it. Of course, it will be popular, if the priests do not commence a war against it. But the philologist will see at a glance that it is not an *independent* translation. Aside from positive testimony, we should know that the French and English versions enjoyed the very high esteem and confidence of the translator. And, in some cases, one cannot help thinking that, like King James's translators, he may have received his *instructions*. Βαπτίζω and its cognates are abused, as in former translations; not, however, to a degree that could ever mislead a Greek as to the mode and meaning of the ordinance; (for that would be a difficult matter;) but in a way to supply a plausible argument to the opposers of immersion. See, for example, Mark vii. 4, where we have *νιφθῶναι* instead of *βαπτίζονται*, as though these words were interchangeable. This is farther from the original than the English, "Except they wash,"—which should have read, *except they bathe*. Also in respect to the prepositions that follow βαπτίζω, there is a laxity of usage highly acceptable, no doubt, to those who hunt for such hooks to hang an argument on.

But the name of Bambas procures for this translation a currency and favor with the people that no other name could. The clergy are, professionally, unfriendly to all translations, simply because they are an innovation; but they have not, hitherto, dared officially to interdict and oppose them. But while Bambas's edition of 10,000 is in the market, and while the limits of clerical power are yet undetermined, it would be a hasty measure to bring in a *new* translation. This of Bambas is the fourth; preceded by the Diglott, of

* \$300, contributed for that object by a lady.

1830, Hilarions version, of 1821, and the first London edition, of 1810-14; all separate translations, with intermediate editions slightly varied.

Still there remains something for Baptists to do in the work of bible publication, unless hindered by ecclesiastical prohibition. We may present to Mr. Bambas a list of corrections, and offer to print, in small type, a Diglott edition, having his own translation and the original text in parallel. All of his offences against Baptist principles consist in unnecessary attempts to translate; and they may easily be corrected by restoring the original expressions. The same may be said of most of the other errors, and the remainder would, doubtless, be yielded after examination.

I understand that Messrs. Leeves and Bambas are proceeding with their improved edition of the Old Testament in Modern Greek.

An edition of the Septuagint, in two volumes, is also in press at Athens, published by the Christian Knowledge Society, and under the direction of the bishop of Gibraltar.

Oikonomos, the Russian priest, and opponent of Pharmakides, has just published, at Athens, the first volume (in 660 pp. 8vo.) of his work on the Septuagint Old Testament. The whole work is to be issued in four volumes. In vol. 1, he examines the history of the Septuagint version, and contends for the authenticity of all that is related as facts by Aristæus!! Vol. 2 "will treat of the opinions of our opposers concerning this version, and of its alleged errors as compared with the existing Hebrew text." Vol. 3, "of the claims and merits of the Hebrew text, as well as of the Samaritan and Chaldean versions;" and vol. 4 will treat of "the authority of the Septuagint, with its editions, ancient and modern." Appendices to each volume will contain, in full, the opinions of the ancient fathers, and all the passages relating to the Septuagint, from Aristæus, Philo-Josephus, Eusebius, and Saint Epiphanius, and others. In his introduction to his 1st volume, Oikonomos begins by magnifying the divine authority of the Septuagint translation, and denouncing the missionaries with true patriarchal zeal.

I was present on the 19th inst., at the opening of the Legislature. The second day of the session is the 21st, the 20th is the feast of the Virgin. The Chambers consist of 120 representatives and thirty-four senators; the latter are chosen by the king, for life,

and the former are elected by the people, for a term of six years. Nothing of political moment has transpired since the change in the ministry on the 16th of August, when the power passed from what is termed the English party, into the hands of the French and Russian, which are represented by the leading ministers, Coléty and Metaxás. The strength of parties in the Representative Chamber will be decided to-day, in the election of President of that body.

The affairs of religion will engage the early attention of the Legislature, and we must wait for the result. It is not easy to surmise what that may be. The acts of government are as much under the control of Providence as the movements of the stars, and we can leave them with equal composure to the care of Him who "hath all power in heaven and on earth."

EXTRACTS FROM A LETTER OF MR. ARNOLD, DATED CORFU, SEPT. 21, 1844.

General state of the mission—Visit to the interior.

During the last three months, the affairs of this department of the Greek mission have gone on in an even tenor. Our religious services have been kept up as usual. At the weekly lecture on Friday evening, we have had an average attendance of twenty-one, about two-thirds of whom have been adult males, and about one third soldiers. The largest number that we have had at any time is thirty-three. These numbers are smaller than those reported three months ago; but the diminution is almost entirely caused by the absence of children, who formed a large proportion of our former congregation on Sunday afternoon. Several new hearers have come in occasionally, since I last wrote. Paul comes sometimes, to show his good will, though he is unable to understand what is said. He says, when I can preach in Greek he will attend with great pleasure, and thinks many other Greeks will do so. On Sabbath evening, prayer meeting has been more fully attended the last three months than before. The largest number of persons present at any one time, was at our monthly concert in July, when we had twenty-eight, of which number about one third were children from the

school. The average attendance has been fifteen, of whom about one half have been soldiers. In this number, as in the previous statement, our mission family is included.

I think our brethren lately baptized, are growing in spiritual knowledge and strength, and are trying to do good to their comrades; but I am not able to report any new cases of particular interest among the soldiers. There is one, however, who hopes that he has lately submitted his heart and devoted his life to God. T——, whose application for baptism I mentioned in my short note of July 20, has not yet been baptized. He has been subject to great annoyance from his ungodly companions, and has not been at all times sufficiently on his guard. Being but a common soldier, he is exposed to temptations from which even a slight superiority of rank is a great protection. But I have good hope of him still. His grief for his want of steadfastness in resisting all the devices of his fellow-soldiers to lead him into sin appears very sincere, and his views of Christian character just and elevated. May the Lord increase his strength, and make him a valiant soldier of the cross.

In regard to our appropriate labors among the Greeks, the principal progress that is perceptible in the review of the last three months, is in the enlargement of our acquaintance with them. Our vacation in the country brought us into connexion with many of the country people, and gave us good opportunity of presenting scriptural truth to their minds. At our morning and evening worship we were never, so far as I recollect, without the company of some of them. Usually at night we had from six to twelve besides our own family. On the Sabbath which we spent there, we read the gospel to twenty-seven different persons in the course of the day. In the afternoon of that day, more than twenty were at one time gathered round the door of the house, while we read in rotation. Only one of our visitors was able to read with us. Of about forty different persons, who attended upon our reading during the two weeks which we spent there, not more than three were able to read.

The language which these people spoke was not so free as I had expected to find it *in the country*, from Italian and other mixtures. This was some hindrance to our communication with them. On the whole, I do not know

that I gained any thing in the use of the language, by our stay in the country. In our readings, I could not with any freedom explain and apply the truth, and, consequently, they were for the most part mere readings, without note or comment. Nevertheless, I hope the truth was, to a considerable extent, understood, and with many of those who listened to us it was, probably, the first time that they ever heard the gospel in their own dialect. In all the services of the church the ancient text is used, and is unintelligible except to a few of the better-informed hearers. I regretted very much that I was not able to pray with them also in their own tongue. All gave serious attention to this part of the service, and all *kneeled* with us, a thing which is not customary with them, being practised only on a single day in the year. I usually closed with the repetition of the Lord's Prayer in the modern dialect. Some of them, either from having been taught it in childhood, or from having heard it so often in the church, knew it by rote in the ancient form; but, for the principle's sake, I chose to repeat it in the modern, though in this particular case, the original would, probably, have been quite as intelligible.

While we were in the country, we visited two neighboring villages. In both we were treated in a hospitable manner, and were entertained with coffee and other refreshments; in one case, in the house of the priest and village schoolmaster, to whom I had a few days before given a copy of the Diglott New Testament, in the other case, in the house of one of our guides. While we were travelling about in this way, I felt a strong desire to visit other villages in the island, with a supply of scriptures and tracts. But I am not prepared for such a tour yet; and, perhaps, when my knowledge of the language becomes sufficient to qualify me for it, other objections may occur; but I think few things would give me greater pleasure, than to make such a journey. I think, too, that I might do it without personal danger or injury to our cause; but of this, too, I shall be better able to judge hereafter. All whom we saw seemed willing to be instructed, and, in some instances, they showed that their own forms of faith and worship had not the strongest hold on their affections. Several complained of the number of feast days—which amount to about one fourth of all the days in the year—as a great hardship for the poor,

who absolutely need the earnings of six days in the week. Still they were little aware of the extent to which they have been taught to receive human traditions in place of divine commands. One young man, who seemed to be *more* intelligent than most of his companions, told me that the observance of the twelve principal fasts was commanded in the *gospel*. From all that I have seen, it would appear that the priests, in instructing the people, seldom make a distinction between what is commanded in the *gospel*, and what is enjoined in the decrees of councils and the writings of the fathers,—between the word of God and the word of man.

Baptism not salvation—Reverence for images—Earthquakes.

This whole visit increased very much our interest in the Greeks. We saw, indeed, many proofs that they were not angels, either in sincerity or disinterestedness; but we saw more of their need of instruction, and their readiness to receive it. We dwelt among them, and rode, under their guidance, through highways and by-ways and forests, by day and by night, with the utmost feeling of security. Since our return to the city, several of them have brought us very acceptable tokens of their friendship and gratitude, in the shape of baskets full of beautiful grapes, and figs, and peaches. Mr. P——, the owner of the house which we occupied, treated us very kindly and generously, refusing to accept any recompense for the use of his beautiful and well-furnished house, and giving us full liberty to prolong our stay if we liked. Mr. P. called on us one morning, and finding that I was going into the city, he invited me to take a seat in the carriage with him. We had some conversation on the way in regard to our religious belief, especially in respect to baptism. He had heard of the baptism of Miss Page, and introduced the subject by referring to it. I told him what our principles were on this subject, and referred him, by way of confirmation, to the most celebrated fathers of the Greek church, Chrysostom, Basil, and Gregory, who, by the testimony of their own historians, though born of Christian parents, were not baptized till adult years. He made the inquiry which we have so often heard, "At what age, then, do you baptize?" I had some difficulty in making him under-

stand, that we administered the ordinance, irrespectively of age, to those who gave satisfactory evidence of their conversion. This question has been repeatedly put to us, not only by Greeks, but by intelligent English persons. Another question which he asked, and which is very commonly asked on this subject, is, "But what do you do when your children are sick, and about to die, without having been baptized?" I answered him, that we did not regard baptism as absolutely essential to salvation, but as an important duty, for those who had been born again, which could not be wilfully neglected without great sin and danger. In cases when circumstances hindered its administration, I told him, we believed those who were truly converted, would be saved without it, like the thief on the cross.

The greatest number at my bible class since I wrote before, is seven; but the average attendance has not exceeded four. T—— is the most constant of these. He told us a few days ago, that he heard some one in the street pointing him out to others as "a Protestant," whereupon he turned to them, and admitted the charge openly, saying, "Yes, I *am* a Protestant." He seems to care little for the reproaches, which, according to his account, he often meets. Another member of my class, who attends with considerable frequency, is a servant of the church, from Manduchio, a village about a mile out of town. He appears to be a very sincere young man, and I hear a good report of his character. He is much more enlightened than most in regard to moral subjects, but warmly attached to the faith and practices of his church. T——, though not the most constant at the bible class, is a frequent visiter, and is the only one from Potamos who has visited us lately. He is much disposed to inquiry and speculation, and often comes to ask some question in relation to early ecclesiastical history and usages, or to propose some doctrinal difficulty. The salvation of infants and of the heathen, and the decrees of God, seem to occupy his thoughts more, probably, than is for his benefit. The last time he was here, he told me that he had not been to confession for nearly two years, and that his priest often questioned him about it, and reproved him, reminding him how attentive and religious he used to be. He said he always excused himself by alleging the

pressure of his business, but did not tell him the true reason. Of course, I felt obliged to condemn this insincerity. He pleaded in his defence, that the word of God commanded us to be quiet and peaceable, whereas, if he should tell the whole reason, there would be, he said, as great a tumult as there was three years ago. I felt that it was a serious thing to advise him to expose himself to the consequences which might result from the open acknowledgement of his sentiments, but a much more serious thing to countenance him in practising this deception. I could but tell him to take care of his soul first, and of his life afterwards. But it is very possible that his timidity exaggerates the danger.

Mr. M—— and his family appear very friendly. He seems also very candid upon religious subjects, and quite desirous to keep us out of danger. He has repeatedly acknowledged to us, that the principles and usages which we wish to introduce, were originally those of the Greek church, and he admits that the religion of the common people now, is but little better than their ancient idolatry. But he cautions us very earnestly against interfering with it in any manner. He says, if you tell a poor ignorant man, that his *eikona* is nothing but a board, you must not stand very near him, for he will not care what he does. The only way, he says, to benefit them, is to educate them, and this they desire. He speaks very frankly of the evils connected with confession, and acknowledges that he himself, in common with many other careful parents, feels much solicitude on this subject. Still, he *must* send his daughter to the confessional, because *the church requires it*.

This place has been twice visited with earthquakes since my last letter. The first shock was on the morning of the 1st of August, about 2 o'clock. We were awaked by the violent rocking of the house, and the clatter of the doors. The motion soon subsided into a slight and regular vibration and then increased again, but did not equal its former force. The whole lasted about a minute. Almost instantly the ringing of bells commenced in all parts of the city, to call the people to the churches for prayer. This was the most powerful shock, we are told, that has been felt here for many years. The walls of one very old building in our neighborhood were cracked in sev-

eral places. Many left their beds and took refuge on the esplanade, fearing lest their houses should fall and bury them. We remained quiet, solemnly impressed with the sublimity of this mighty unseen force, but not terrified. The second shock occurred about 5 o'clock, P. M., Aug. 30. It was not equal to the former, either in violence or duration, and taking place, moreover, in the midst of the motion and noise of the day, attracted much less attention. The bells, however, were immediately rung as before. Slight shocks are not uncommon.

We have all enjoyed excellent health since our return from the country. For myself, as I believe I have mentioned before, I have been, on the whole, since my arrival here, stronger, less subject to occasional indisposition and depression of spirits, than I was at home. I have to regret, here as well as there, that my strength is not spent in doing my Master's work more diligently. With this exception, which is not indeed so painful as the fact might justify, I am altogether contented and happy. I wish to labor for the dissemination of the truth of God among the Greeks. I love the work to which I have been called, as well as if I had sought it spontaneously. I thank God that he put it into the hearts of his servants to invite me to engage in it. And I pray that the selection may never prove a grief to them, nor a calamity to His cause. May He bless the missionary cause, and all who love it; that those who give, may do it with simplicity, cheerfulness, and liberality; that those who counsel and direct, may themselves be counselled and directed by Him; and that those who labor, may do the work of the Lord with their utmost diligence and fidelity.

EXTRACTS FROM A LETTER OF MISS WALDO.

During the last six months the care of the mission school at Corfu has rested chiefly on Miss Waldo, Mrs. Dickson having been authorized to visit Scotland for the improvement of her health, &c. Valuable aid has been rendered, meanwhile, by Mrs. Arnold; and by Mrs. Buel, who visited Corfu in July and August.

Miss Waldo writes under date of August 21.

*Mission school—Learning to do well—
The gospel in villages.*

Gradual accessions have added somewhat to the number of scholars during the summer, and these have been nearly all natives, which is no small source of pleasure to us. We have encountered no particularly untoward influence, with a slight exception, other than the loss we all sustain in the absence of our dear and valued friend, Mrs. Dickson, the savory influence of whose godly and faithful instructions was felt by all the members of the school. The children parted with their loved instructress with many tears, and earnest wishes for a prosperous voyage and speedy return. She sailed for her native land from Patras on the 16th of July, having left us on the 6th.

The scholars appear interested in their studies, desirous to improve, and not wholly unmindful of their everlasting welfare. Most of those who have been any time in the school, can answer almost any question on scripture history or evangelical doctrine with correctness, and sometimes with peculiar appropriateness. They love to examine subjects by proof texts, and are never more pleased than when referred to chapter and verse; they like, too, to have their feelings excited, and, perhaps, are too prone to a sort of self-complacency when a close appeal to their consciences produces tears. One or two of them, however, have, I think, often had very serious feelings, but in these cases we have had to bear the disappointment of seeing them detained at home by their parents on some trivial excuse, till other subjects have diverted their attention from their souls' welfare. This was the case with a little Greek girl, who understands English very well, and could therefore be more profited by bible instruction; but her profligate mother could not endure the reproof which her child's seriousness administered, and soon put an end to it. Another interesting little Catholic, whose pensive face often spoke of inward feeling, and whose falling tears often wet her bible, as she listened to the truth, has been kept at home for some weeks. Sometimes they inform us that they have told their parents or sisters, that they ought to have new hearts, and have met with only ridicule and rebuff.

These things are discouraging; and a more intimate acquaintance with the

pernicious influences to which our dear charge are exposed, out of school, has sometimes quite taken away all expectation of doing them lasting good. But if these dear youth might be made vessels of mercy, heirs of salvation, who can tell how much might be accomplished by their humble instrumentality. Oh, will not Christians in America, then, pray for the descent of the Holy Spirit on this mission school, that out of the mouths of these babes God may perfect His praise!

The children have not lost their interest in missions, of which I spoke in my last. As we closed school on the Saturday before the last monthly concert, for a short vacation during this hot month, they reminded me that they would not come to school on the first Monday, and asked if they might bring their contributions on Saturday. When I called them to bible class on that morning, and told them to get their bibles for that purpose, they exclaimed, with much earnestness, "But did you not promise to tell us about missions to-day at this hour?" And they could not be satisfied until I had assured them I would do so.

Nor have they forgotten what was said to them, some time since, in reference to temperance. We have rather refrained from saying much on this subject, or of urging them forward in this matter, knowing the strong prejudice that exists almost universally here against total abstinence, and aware that very many were ready to say that the children were *forced* into an engagement, the nature of which they did not understand. In view of all this, it has been very pleasing to witness their repeated manifestations of unabated interest, and especially to hear them inquire, "When may we take the pledge? Have we not been tried long enough? We never wish to take any more wine." One of those most interested in the subject when it was first mentioned, has since been a servant in one of the gayest families, where nearly every kind of intoxicating drink was in use. Wine was daily put upon the table where she dined, and her fellow-servants tried all that example, persuasion and ridicule could do, to induce her to taste again, but in vain; she resisted all their attempts, and told me, recently, that whenever I pleased, she was ready to sign the pledge of total abstinence.

Would that I could tell you that some of them had, indeed, been born

again of the Spirit, and become lambs of the Good Shepherd's fold! But, though often interested and impressed, they seem yet unwilling to yield their hearts to Christ. Need I ask for them the special supplications of the praying, believing Israel of God?

I have alluded above to a short vacation. This we are now spending in the country, in the neighborhood of one or two flourishing villages. We have found so much freer access to the Greeks here, than in the city, that we almost regret our return. During the few days we have been here, we have had the privilege of reading the gospel of salvation to between thirty and forty different individuals, nearly all adults, most of whom never heard before these glad tidings in an intelligible language. Nearly all of these have come from the distance of two or three miles, from the neighboring village of Gasturi, where we have seen some of the best specimens of Corfoote peasantry we have ever met. They seem naturally intelligent, and though unable to read,

yet appear anxious to have a good school among them. One man promised Mrs. A. to build us a school-house, and procure us scholars enough, if we would come to Gasturi.

You cannot doubt that we feel deeply interested in these kind villagers, who seem to delight in showing us the little attentions in their power; and when we remember that it was in the village of Potamo that Mr. Love labored with so much success, and that nearly all who now read the scriptures with us in the city, are *villagers*, we almost feel inclined to leave occasionally the more prejudiced and corrupt inhabitants of the city, and take up our abode among these more willing listeners. Doubtless we should meet with bitter opposition, if the truth should thus obtain a foothold among them, and many who are now our kind friends, would cry "Away with them!" Yet it is an interesting question, *where* we are likely to labor with most success. These, however, are but passing thoughts.

Other Societies.

Baptist Missionary Society, (Eng.)

TRINIDAD.

The English Baptist Missionary Society have an incipient mission on this island. The increase of the population, together with their spiritual destitution, urges upon the Society a claim for an enlargement of its operations. So bland is the climate and so productive the soil of this island, that Columbus styled it a terrestrial paradise. May it, under the spiritual culture of our missionary brethren, become a garden of the Lord. Mr. Phillippo, one of the Baptist missionaries on the Island of Jamaica, has recently, at the request of the Society, visited Trinidad, and from his official report to the Committee we make the following extract.

Trinidad, you are aware, is an almost inconceivably magnificent and fertile island, situated at the southern extremity of the Caribbean Archipelago, and separated only from the continent of South America by the

Gulf of Paria, and the smooth streams of the mighty Orinooko and Guaripeleñ. It is ninety miles long and fifty broad, shaped like a parallelogram; with an area of 2400 square miles, and is from 9.30 to 10.51 north latitude, and from 60.30 to 61.20 west longitude. The population of the island a few years since, was about 42,000, of which 16,000 were contained in Port of Spain, the capital; but to such an extent has immigration latterly increased, and which has been at the rate of from 3000 to 4000 per annum, that it cannot be, at present, less than 100,000. To meet the moral and religious necessities of this large and rapidly augmenting community, there are not, as far as I could ascertain, more than ten evangelical ministers;—three Wesleyans, three of the Scotch secession church, one Baptist, and two or three of the Protestant establishment. Thus calculating that there are ten who preach the gospel in its simplicity and purity, and these equally distributed throughout the island, there would be but one sound spiritual instructor to every ten thousand souls. Equally disproportionate are means and institutions for the scriptural instruction of the rising generation. The wants of the

people, therefore, in these respects, are great and appalling; and the destitution becomes the more palpably and painfully evident by the general habits and character of the great mass of the population. In no part of the West Indies have I found the lower classes so benighted, idle, and depraved. Compared, indeed, with their brethren in those islands where missionary operations have been more abundant and of remoter origin, they are at the present moment in a state but little removed from that in which the former were found fifty years ago. The desirableness of extended missionary effort in this island, it will thus be seen, does not admit of an inquiry, and various circumstances, which I cannot now detail, particularly distinguish it as a field which claims the prompt and generous aid of our own denomination. It should at once be occupied by two principal stations at the least, in addition to the one now existing at Port of Spain. One of these should be amidst the encampments of discharged African soldiers, situated on the banks of the Quara, Torure, and La Sewa rivers, on the north-east part of the island, from which two other important settlements of the same kind, Toco, at the extreme point of the north-east, and Manzinilla, near the middle of the eastern shore, could be frequently reached. The second station should be fixed about five or six miles beyond Savana Grande, not far from the centre of the island, where a Baptist church, formed by our missionary brother, Mr. Cowan, already exists, comprising twenty-seven members. The people here also are chiefly soldiers, Africans or of African descent, disbanded after the American war, and many of them were members of Baptist churches in the Southern States. About 3000 are calculated as being comprised in this latter locality alone, extending only within a circle of ten miles. Nearly the same may be said with respect to the district previously named. As a very considerable number of these people are prepossessed in favor of our denomination, and have no minister of any kind residing amongst them, they cannot but appear to the Committee, and to the Society at large, to present powerful claims upon their attention and efforts. I visited both these districts in company with Mr. Cowan, and can assure the Committee and the Christian public, that nothing could exceed the earnestness with which these poor, and, I believe, many of them, pious people, implored that missionaries of their "own society" might be sent among them, or the pleasure and gratitude they expressed at the prospect of such a consummation of their long and ardent prayers,

having, as they said, "been holding on and looking up to God for a minister for twenty-eight years."

These spheres of labor I consider especially important and promising; equally encouraging with those now presented in some of the interior districts of Jamaica, and not dissimilar in some other respects. We held several meetings in the neighborhood during our stay, and I was peculiarly gratified with the neat appearance and orderly deportment of all who attended them, nor less so, with the simple enthusiasm which these services soon began to awaken in their bosoms, proving that, like their brethren in Jamaica, there was a chord of their hearts, which, if once struck, would vibrate with equal facility and animation.

In neither of these districts, probably, do any influential individuals reside upon whom we could depend for present assistance either as to the support of schools, or in furtherance of any other of our operations.

With Port of Spain I think it would be otherwise in respect to pecuniary aid. Several respectable and influential individuals here have already contributed considerable sums to Mr. Cowan towards the erection of a place of worship, and I have no doubt but that as soon as circumstances justify the prospect of a permanent establishment in that important town, in connexion with our Society, much larger and more numerous sums would be cheerfully given. It cannot be dissembled, that considerable misapprehension exists throughout the island as to the real objects of our Society, and the tendency of their efforts in the West India colonies generally, on which account your agents may, for some time, be regarded with suspicion and treated with hauteur by the majority of the white inhabitants; there is not, perhaps, notwithstanding, one town in the West Indies in which so many respectable individuals are to be found of such truly liberal and enlightened views, or so free from narrow, sectarian, selfish prejudice and bigotry, as are associated in this beautiful and thriving capital.

Port of Spain is the very seat and synagogue of Satan; the ultimate emporium of commerce in this part of the new world, and, independently of more local considerations, is surrounded by a large (if I may so say) English suburban population, easily accessible, and awfully destitute, both old and young, of the means of Christian instruction.

Trinidad, I repeat, is a very important and necessitous field of missionary labor; and as to the country districts I have named, I know of none more attractive to real Christian philanthropists, who would

prefer untrodden fields of enterprise, and delight in promoting the temporal as well as spiritual interests of their fellow-men.

CALCUTTA.

The extract given below from a letter of the Rev. Mr. Denham, an English Baptist missionary, who has recently gone to India, conveys to us a vivid idea of the first impressions made on his mind by observing the contrast between the Christian and the yet pagan natives.

Three days were spent in sailing up the Hooghly, one of the mouths of the Ganges. On Monday, July 15th, a native boat drew alongside; on board our beloved brother Pearce and a Mr. Gray, to welcome us to India; thus the Lord had gone before us as well as been our rearward. Isa. lii. 12. Thus we were enabled to reach Calcutta a day or two earlier than the vessel. It was a beautiful day, though this is the rainy season, and most destructive to health. The scene was animating, "quick and powerful," and the field and flood exhilarating. The captain and all on board bade us farewell, and stood waving their hands to us as we passed onward, while I earnestly invoked a blessing on them and my past labors among them. Our boatmen plied their oars to pass the curve of the river, to avoid the current, and the shore passed rapidly in review. Factories, gentlemen's seats, and native villages succeeded. The natives crowded the banks, some witnessing, and others performing their ablutions in the sacred stream. Here was a practical reply to the popular objection of anti-immersionists. Here were numbers in the Ganges, and each provided with a change of raiment, or prepared to walk home miles in their wet clothes, which hundreds really do every day. This served as an introductory sketch to a panoramic glance of the great city we were to enter shortly. It was now about 3 o'clock, and extremely hot. On the bosom of the Ganges was the shipping of every nation, as may be seen in its streets the natives of every shore. In the city are splendid edifices and mud hovels, naked children and half-naked adults, various and discordant sounds, mechanics at their employ, vendors sitting by their goods. Innumerable sledges drawn by oxen, fashionable European carriages, buggies, gares, palankins, grooms running to clear the way, in fact, a ceaseless din. Reflection, however, soon dissipated the wonder the scene excited. Degradation and idolatry were around us; "destruc-

tion and misery" walked hand in hand by our side. We may have read—but the reality! With silent emotion I blessed God for his goodness to me and mine, and prayed for grace and strength to labor for the elevation of those around us. We passed through the crowded streets, and soon arrived at Intally, a beautiful residence, as in fact all the dwellings of Europeans in Calcutta are. A neat garden and a group of Hindoos, attired in snow-white muslin and with intelligent countenances, met us as we entered the gates; their whole contour formed a striking contrast to those we had seen previously. The explanation is simple; these were Christian Hindoos. As they uttered their salams, my eyes filled with tears. Christianity finds man every where debased, it blesses and elevates him.

Next Sabbath I expect to be at Serampore, a place dear to all true Christians, where a Carey and a Marshman found refuge, not from native violence and persecution, but from Englishmen bearing the name of Christians; where a Martyn, a Brown, a Buchanan contemplated India's welfare; where a Chamberlain, a Judson, a Newell found Christian hospitality, and when refreshed, the hearty God-speed that urged them on to victory. The spirit that animated them still remains; we are all one here; we cannot afford to be jealous, the common foe is too strong. Shall I tell you another secret? The men who bear the names of La Croix, Duff, Yates, Pattison, Evans, Leslie, Boaz, Pearce, and Campbell, are bound together neither by creeds nor human ties, but by the fear of God and the love of Jesus: to them to live is Christ, to die gain. May I be enabled to imitate them, and be found worthy to stand among them at that day!

CANADA.

The following account of the condition and prospects of the Baptists in Canada, and their earnest appeal to the Board of Missions at London, will be read, we are confident, with lively interest. Rev. Mr. Girdwood, writing from Montreal, Sept. 11, 1844, says,—

Milton is a new township, which lies near the French Seigniories, about forty-seven miles east from Montreal. As the French country is much crowded, and as the Canada Land Company has rendered it easy for the people to settle themselves on farms, the French are likely to spread, in great numbers, into the adjoining townships.

When removed into new settlements they are less under the enslaving influence of the priest, and, consequently, it is easier to obtain access to their houses and their hearts. Mr. Beaudien, who first made any attempt as a colporteur in that region and at St. Pie, has been very useful. He was employed by the Grande Ligne Mission, and after there were many converts, Dr. Cote was sent, about a year since, to take charge of the station. When they came to form a church, many of them objected to the constitution of churches as formed by the Grande Ligne Mission. In January, 1844, some of them demanded dismissal, and obtained it. All were promised it when they would apply for it, but they remained in this state until the beginning of May, when a requisition was sent to the church in Montreal, through me, for advice. It was thought more advantageous to lay the matter before our Committee, and then steps were taken to effect, if possible, a reconciliation; but every attempt failed. As I had to leave for the far west, and as Dr. Cote had gone to the south for his health, the whole matter was laid aside until his return, but as no change was made in the constitution of the church in St. Pie, the request to form a church in Milton was repeated. On the 14th of August, Mr. Fyfe and myself, after rigidly examining ten persons, formed them into a church.

To-day I had letters from that quarter. One from Mr. Beaudien, who is now employed by us as colporteur, and another from a Mr. Miner, who is proprietor of mills in Roxton, about three miles from Bera, in Milton. This gentleman is about to lay off a village, and offers an acre for school-house and chapel. We accept of this. But now we want a missionary who can speak the French. Can you find one on the continent of Europe? The Lord is opening up before us doors for usefulness in Canada, but for want of agents we cannot enter them.

Quebec is prepared for a faithful laborer. Mr. Cramp, Mr. Bosworth, and myself, have promised to supply every Sabbath until the navigation closes. They meet, at present, to keep up worship as they can, and will have to do the same during the winter months. We want men for Bytown, Kingston, or Paris, and London. Mr. Fyfe has gone to supply Toronto on probation. These are important stations, and should not be neglected any longer.

Now, could you not find four men of the right stamp, men of self-denial, who love the gospel and the souls of their fellow-men? If there is something romantic in going to India and laboring for the salva-

tion of pagans, as much devotedness to God, as much missionary zeal, and as much self-denial are requisite to form a missionary for Canada.

The station among the French will require a man of amazing grace and energy to do it justice. Mr. Beaudien has broken through the original *bush*. I had four miles of in and out, in the literal sense, when the church was formed. We had to get to the settlement on foot. Some dexterity and agility are required to run along the fallen trees, leaping from root to root, and walk along a small branch or two across a swamp, and not sink to the knees in mud. Although Mr. Beaudien has prepared the way, it is only traced; not yet made smooth. However, a man whose heart is in his work, will take delight to rough it, as they say in the bush.

Call upon men who like hard work and little pay, to come to Canada for the service of their God and King! Surely there must be some upon whom the responsibility rests. A wo will follow them if they will not give up all, and come to Canada.

Rev. Mr. Cramp, under the same date, writes thus:—

It is impossible to express in words our anxiety, I might say, distress, on account of the want of men. Important openings present themselves on every hand, which we are unable to avail ourselves of. Mr. Lorimer is at Kingston. He went as a temporary supply, but has now staid so long that the people and he seem to be forming a mutual attachment. Then Paris is waiting for a minister. Bytown is waiting; other stations in Upper Canada are waiting—and we have not a man to send. To add to this, we have received an urgent application from certain Baptists in Quebec, who have commenced public worship, and are very anxious to establish a cause in that important place. We think this so pressing a case, that we are making arrangements, involving considerable inconvenience, to supply them. Mr. Girdwood is to go next Lord's-day; I am to follow him, and then Mr. Bosworth. This will be a journey of 360 miles every time, and it can only be carried on for a few weeks. Then the winter will set in, and our intercourse must be suspended. Now we want a man for Quebec *at once*. Will you send us one? He must come by way of New York, as there will be no vessel leaving for Quebec when this reaches you.

The Presbyterians are about to make great efforts for Canada. Eleven ministers are coming out, for this colony and Nova

Scotia. Dr. Burns is invited both to Toronto and Montreal.

The Congregationalists are bestirring themselves with laudable activity. Ministers are sent out by their Colonial Missionary Society, and a salary of £200 a year is guaranteed to each, for three years.

We look to you for help. First, we want men—not any body who will come—but thoroughly good preachers, whose efforts may be reasonably expected to be successful, by the divine blessing, in establishing the cause. Next, we want money. The men whom you send should depend on you, in great measure, for their support, till they can work their own way. Your measures should be prompt, vigorous, and liberal, and then you will be rewarded.

Excuse my freedom and earnestness. I cannot help feeling deeply interested. Our denomination is in good repute in the colony; the people are willing to receive us—we could plant churches in almost any part of Canada—but, alas, we want men and means! We turn our eyes to home—do not neglect us.

Send us men—men of the right sort—bright stars, to shine in this clear atmosphere. Proclaim our wants from Dan to Beersheba.

BRITTANY.

Our English brethren have recently established a mission in Brittany, in France. This has attracted the attention of the pious Protestants in France, from one of whose religious journals, the “*Archives du Christianisme*,” we extract the following. It gives a striking view of the temporizing policy of the Roman church, and reveals to us remains of heathenism in Europe, of which few, we believe, are aware.

That part of France called Armorican Brittany is, generally speaking, only nominally Christian. Under the name of Catholicism she professes those errors and superstitions which, apart from human sacrifices, are as dark and deplorable as those practised by the ancient Druids in their worship. This remote part of France was not, until a very late period, called to the profession of Christianity. And at what period was it . . . ? At an epoch when the desire was not to win souls to Christ, but subjects to the Roman pontiff. It is to be remarked that religious worship in this part of the country partakes more of idolatry than any other part of France. Stones and fountains are here held in higher

eneration than any where else. Missionaries of the fifteenth, sixteenth, seventeenth, and eighteenth centuries, no longer animated by the spirit of the apostles and fathers of the first three centuries, applied themselves solely to the extension of the temporal dominion of the church, and laying aside the second commandment, they kept up in this country a gross idolatry, changing only the names of the idols. Thus they permitted the Celtic Bretons to worship certain men-hirs (stone columns) by surmounting them with a cross; they also placed near a vast number of sacred fountains the statues of Mary, Anne, Guesnon, or Guénolé, in place of Teutatés, Hésus, or the Armorican Isis. Pilgrimages were continued, and the water of these fountains ceased not to be regarded by the people as possessing miraculous influence. The priests and monks took the place of the bardes and vates, the bishops that of the superior Druids. Can we, then, wonder, after this, that at the end of the seventeenth century a statue of the Armorican Isis should still be the object of worship among the inhabitants of one part of Morbihan, and so much so that it was necessary to employ an armed force in order to remove it from the temple where the people were accustomed to assemble to worship, and present to it their offerings? The celebrated Saint Anne, of Auray, is considered by many learned men to be no other than the ancient statue of Ceres, and it is scarcely 150 years since the islands of Molene and Oussant professed still the religion of the Druids; for they did not universally embrace the Catholic faith until the seventeenth century, which was effected through the careful exertions of Michel le Nobleiz, a missionary; this heathen people caring little about changing their idolatry.

At the time of the reformation, although evangelical preachers had penetrated into Brittany, and made great progress in those parts of the province where French was spoken, ignorance of the language and the want of native preachers, prevented them from extending far into Armorican Brittany. This country, therefore, has been left until the present day a stranger to evangelical influence. It was not until 1827, that Christians began to turn their attention to it. At this time some pious individuals printed, at their own expense, a translation of the New Testament into the Breton dialect, by M. Legonidec, and caused it to be circulated through this country, also at Morlaix and Landerneau. Some ecclesiastics at first assisted in its distribution, but soon the true Romish spirit manifested itself, and the propagation of the holy book

was condemned and prohibited. Things were in this state until 1832, when a French minister succeeded in assembling a small Protestant congregation at Brest. Soon others were formed at Quimper and Morlaix. But while the French could bear to their profit, the peasants of Brittany could receive no benefit, being unacquainted with the language. God, however, did not permit them to remain long alone. In 1834, a Gaelic missionary came to their assistance, who, speaking a language which originally was the same as their own, soon became familiar with it, and in a little time was able to speak, preach, and pray in the Breton dialect, and even to translate and compose religious tracts in the language; tracts that he himself circulated by thousands in the country districts. At this time he undertook a new translation of the New Testament, the people being unable to read that by M. Legonidec. Through his exertions, and the assistance of God, a great work has been commenced in Brittany. But how much opposition to conquer, how many difficulties to overcome! During many years he has been prevented from opening a place of worship at Morlaix, and when, at last, through the assistance of the pastor at Brest and the representations of the Nantes Consistory, he succeeded in being permitted to preach publicly the word of God, he could find no one who would rent him a house for that purpose. It was, therefore, necessary to build one, and it is by the assistance of God and the united efforts of our brethren, that we propose to do it. We have already bought a piece of ground in a good situation, which, with other expenses connected with it, has cost us 7000 francs (or £280). Our Christian friends in England have furnished us with the necessary funds to make this purchase, but we want at least 5000 francs for the erection of the humble temple we wish to raise. To obtain this sum, we appeal to the generosity of our Christian brethren in France, and we say to them, "Brethren, assist us with your donations, assist us by your prayers, in order that we may cause to shine in this country that light which, hitherto, has been unknown, that everlasting light of evangelical truth."

The work which we have but just commenced in Brittany has appeared so important to our insular brethren, that two other evangelical ministers have joined our br. J. Jenkins, in his work at Morlaix.* One labors with him there, and the other is stationed at Quimper. The religious

societies to which these young men belong, have connected themselves with the pastor of the church at Brest, avowing, that without regard to sect or party, their only aim is to labor with him for the advancement of the reign of our Lord and Savior. And may his blessing rest on our efforts. Amen.

In the *Antiquities de la Bretagne*, by M. le Chevalier, of Fremenville, we read the following (it is a Roman Catholic who speaks): "In this crypt, or subterraneous church, is a sacred fountain, the miraculous waters of which are received in a circular stone basin. This fountain most certainly existed long before there was any monument in the place, or any trace of the Christian religion. It was a holy fountain, the worship of which was so general and important in the Druidical dogmas, worship that Christianity (that is to say, Roman Catholicism) was obliged to adopt, by dressing it in her forms and peculiar rites, because it could never succeed in destroying it; and it even now exists throughout Brittany." (It is what has been done by the Jesuits in Cochin China, in Tonquin, in China, and Japan. What should we say of our missionaries if they formed such agreements with the Africans in their idolatry, or with the Hindoos, or with the people of the South Sea? This was not certainly the spirit of the apostles.) "We see, also, particularly at Finisterre, numerous vestiges of the worship of fountains. We see a multitude of chapels built near, and even over these fountains, in order that they may address to the true God that worship which was offered to heathen divinities, and to which these fountains were consecrated."

American Board of Commissioners for Foreign Missions.

NESTORIANS.

A statement was recently made in one of the secular papers of this country that the mission of this Board at Oroomiah, among the Nestorians of Persia, had been seriously interrupted, if not wholly broken up. The following paragraph from the *Missionary Herald* of December, though it contradicts that statement, intimates, nevertheless, that there are circumstances attending the mission which awaken the solicitude of the Committee. The interest felt in that mission is, by no means, confined to the denomination by whom it is sustained.

* Missionaries of the English Baptist Missionary Society.

The Committee say,—

The intelligence from Oroomiah is to August 16. The troubles which had grown out of the unreasonable course of the brothers of the Patriarch, had assumed a somewhat milder aspect than in the previous month. The brothers, under the pressure of entire destitution since their flight from the mountains, expected the mission to contribute largely towards their support; which, of course, it could not do. Other external influences, political, popish, &c., had combined to disturb the mission. At the date above mentioned, Mr. Perkins wrote that the feelings of the clergy and people were with our brethren; and another member of the mission says that Mar Yohannan is co-operating with them with the same apparent friendliness as heretofore. Information of a later date cannot have reached this country from Oroomiah at the time when the report that the mission had been broken up by the Patriarch gained a place in the newspapers. The Patriarch, who is at Mosul, has, no doubt, been subjected of late to very unfavorable influences; but if he has acquired the disposition to act an unfriendly part towards his American friends and benefactors, he has no power to banish the mission from Oroomiah; and it may be, that if he should wrongfully attempt to defeat its pious and benevolent plans, the Lord will interpose by an outpouring of his Spirit upon the ecclesiastics and people, who have had great opportunities to hear the faithful preaching of the gospel, and maintain his cause.

The promising circumstances detailed in the following extracts will only give additional interest to the preceding paragraph. They show the influence of the mission, for the continuance of which, all Christians should pray.

Mr. Perkins, in his journal, which comes down to so late as January, says,—

Jan. 10, 1844. To-day I have preached in the seminary. The solemnity of the audience was greater than I have ever before witnessed among this people. John's aged father took my hand, as I was passing out of the meeting, his countenance beaming with joy in view of the change which, we trust, has taken place in his son. He has given more or less evidence, ever since we have been in this country, of being a child of God.

One point of interest in the case of this father, among many others, which has lately come to my knowledge, is his unwillingness that his son should enter the

ministry without piety. Though it is a favorite object with the old man that John, his only son, whom he so long ago presented to me to be educated, should preach the gospel, "Never shall you be ordained," said he, "neither as a priest nor as a deacon, till you feel in your heart what you proclaim to others." This case is the more interesting, as so little is thought of piety in the clergy by the mass of the Nestorians.

March 9. I preached at Ardishai and also at Takky, a village near the former place. The congregations were large and attentive, and the mass of them seemed deeply interested. As I left the church at Takky, the people mutually congratulated each other on the privilege of attending such meetings, in something like the following terms: "We and our fathers have long talked about the Russians or the English coming to rescue us from the dominion of the Mohanmedans; but, truly, we have received, in this preaching of the gospel, something far better than deliverance from bondage." It is gratifying to see some of the Nestorians thus inclined to turn their eyes from an arm of flesh to Him who alone can effectually help them.

May 19. To-day I have preached at the village of Beezuagee. Most of the men had gone to the city, and the women were baking. The Sabbath is market-day with multitudes of the Nestorians; and in their domestic economy the task of baking is a daily one. Those who have come most directly under the influence of our mission have ceased, however, to go to the bazar on the Sabbath; and a few cases exist,—and the number is increasing,—where a sufficient stock of bread is prepared on Saturday to supersede the necessity of baking on Lord's-day. The remnant whom we found in the village, formed a small congregation. A few mountaineers were also present, and they listened so attentively to the word preached—a great novelty to them—that Priest Dunka could not help reiterating the desire which he has often expressed of going into the mountains and laboring there as a missionary.

Mohammedan bigotry waning.

Mr. Perkins speaks of receiving other interesting visits from Mohammedans, but the following incident is of special interest.

27. I have preached to-day at the village of Dizzatica. Members of our mission have seldom preached at that village. A congregation of one hundred and fifty or two hundred assembled and listened very attentively to the word of God. A

young Mohammedan noble who resides in the village, requested permission to attend meeting, which was granted. He understands but little of the Nestorian language, and was, therefore, not much edified. He sat, however, entirely still, and appeared respectful. The fact of his attending our meeting in a Christian church is interesting, as indicating the waning tendency of Mohammedan bigotry.

A request for preaching.

Not long after the Mohammedan visitors had taken their departure, there came a company of Nestorians; they were about thirty in number, nearly equally divided between men and women, from a village seven miles distant. They had been to the summit of the mountain, and were on their way home,—the women being all heavily laden with sacks of roots and herbs upon their backs. On entering our yard, the females were invited to unlade and visit our ladies. The men meanwhile amused themselves in our garden; and they soon sent a message to me that they would all be much gratified to have me preach to them. The proposition was, of course, gladly accepted; and all, both men and women, were soon seated in my study, where they listened about an hour, while I addressed them, as faithfully as I could, from the parable of the marriage supper. There is, I think, an increasing

desire among the mass of this people to hear the word of God, of which this incident is only one indication.

Activity of the native laborers.

A number of natives are now entering with deep interest and systematic efficiency into the work of preaching the gospel. Mar Yohannan, Priest Abraham, and others, who have for years been able assistants, hold on their way nobly, and seem more and more deeply anxious for the salvation of their perishing people. And several young men who have recently become hopefully pious, are also engaging with much interest in the proclamation of the gospel. This is particularly true of John, the boy who lived with me several years before I visited America, but who never gave evidence of piety till a few months ago. His conversion was a very decided one, and his subsequent course has been such as to warrant the hope that he is to become a burning and shining light among his people. He attends three meetings every Sabbath, at as many different villages, from six to ten miles distant from the city. His humility, watchfulness, and prayerfulness are proportionate to his zeal in his Sabbath labors. Few missionaries could do more for the salvation of the Nestorians than this young man is now accomplishing. The Lord multiply the number of such native laborers!

American Baptist Board of Foreign Missions.

Recent Intelligence.

BURMAH.—In a letter from Mr. Ingalls, dated August 22, 1844, we have the gratifying announcement that the Mergui stations continue to advance in interest and success. Fifty-eight have been added to the churches the past year. It will be seen, however, that they share in common with other stations the embarrassments of an inadequate support; and that, were the liberality of the churches at home to answer worthily to the aims and labors of their missionaries, the work of evangelizing the Karens would be accelerated beyond all precedent.

I need not attempt to express the regret I feel, in regard to your embar-

rassment for want of funds and the evident want of feeling in the churches for the wants and woes of the heathen. Until a different state of things exists, no great outpouring of the Spirit can be expected. The converts from heathenism must be for a time thrown on the benevolence of our brethren; assistants and schools cannot be sustained without enlarged contributions. I have just dismissed my school, and they are now leaving me some months before I intended, as my allowance is not sufficient; but before the year closes, unless help from other quarters come, (I have just applied to the Maulmain Missionary Society for a donation, and hope to get help,) [my assistants must also leave.] Of the 1500 rupees for extra expenses for this station, I have 800 to sustain my Burman and Karen assistants, schools, travelling ex-

penses, repairs of mission houses, compounds, &c. On looking over my expenses for the first six months, nearly two-thirds was gone ; so that I shall be compelled, as I have above stated, to dismiss assistants or lie upon my oars before the year closes, if help do not come. We have received above 1700 rupees in donations for our chapel and the Selong mission ; this has been a great relief. Our little Missionary Society is raising seventeen or eighteen rupees, monthly, and the Ulah church as much more ; but this is not enough for the enlarged plans we have formed. I would, by no means, have the Board increase appropriations to this station with an increasing debt on their hands. But why is it that the Baptist denomination in the United States of America are so much behind the liberality of the times ? In witnessing the liberality of gentlemen in this country, men who are not Baptists, to sustain our missions, I have been much surprised. But I forbear. It is enough to have to plead with the blind pagan, and to have the care of weak churches raised up from them, without pleading with my brethren for funds. I cannot, however, restrain the gushing tears, in view of the wants of the heathen, and the reluctant offerings (or seemingly so) of the followers of Him who gave his precious blood a ransom for sinners.

You will learn from the "View," that during the past year fifty-eight have been baptized at this station, and one church constituted (the Selong). We are looking for the dry season with more than common interest. Our prospects were never brighter, and we feel no discouragements. Our poor lives, our all, are pledged for the evangelizing of the heathen, and we feel determined, so far as the means are allowed us, to go up and possess the land.

ARRACAN.—Mr. Stilson returned to Akyab from Ramree Aug. 16, leaving two native assistants to maintain the station at the latter place. "Here are fields all white for the sickle. Who will come, and enter into the labor ? Shall this promising harvest be forever lost ?"

TAVOY.—Letter of Mr. Bennett.—Our last date from Tavoy is Aug. 19, at which time Mr. Bennett was lying ill with

dysentery, but in the prospect of early recovery. The letter from which we make the following extracts, was written Aug. 1.

The Tavoy Missionary Society have just held their tenth annual meeting, and have raised about six hundred rupees this year ; besides this, a friend in Maulmain circulated a subscription among the officers in the regiment there, and sent us down rising of seven hundred rupees, for the schools and mission, to be expended as we think proper. As it was sent to Mr. Mason and myself, we have thought best to place it to the credit of the Board.

Mrs. Wade has been obliged to dismiss her school on account of health. They (Mr. and Mrs. W.) talk of removing to Mergui. Her active labors are, probably, over. The health of the rest of us is pretty good, though Mrs. Bennett has more to do than is for her physical benefit, and is fast wearing out. We need *active laborers*, far more than numbers. The school is doing well ; several of the young men are asking for baptism. We need an imbuing of the influences of the Holy Spirit, our schools need it, the jungles need it, the heathen need it ; and though the blessing be delayed, we feel confident it will yet come.

SIAM.—Letters have been received from the Siam Mission, of July 22. The mission was in usual progress. Mr. and Mrs. Chandler have suffered in health, and were obliged for a time to suspend their labors. The other missionaries were well. Seven Chinese had been added to the church during the year, one dismissed, and one excluded ; three had died. About 9000 copies, or 300,000 pages of scriptures and tracts, Chinese and Sianese, had been printed, and more than 20,000 tracts and portions of scripture circulated.

CHINA.—Dr. and Mrs. Macgowan arrived at Hongkong from Calcutta, July 27, and were expecting shortly to proceed to Ningpo. Liberal contributions had been received by him at Calcutta for the establishment of a missionary hospital at N. Mr. Shuck was expecting to baptize three Chinese the first Sabbath in August, and

six the following month. Mr. Roberts was engaged in missionary labor in Canton.

WEST AFRICA.—Our last intelligence from the Bassa Mission is of Sept. 3. Mr. Clarke, with his assistants, was prosecuting their work with their usual assiduity and success. Mr. Cheeseman was about removing to Bexley to assist Mr. Day in the care of the Bexley school, and to preach in the neighboring villages. Kong Koba was stationed among his own people at Little Bassa, about fifteen miles distant, where a school-house had been built by the natives at their own expense. In the printing department, the gospels by Matthew and John had been printed, after a very careful revision, and Acts was in press. The Epistle to the Romans was in course of preparation, and would be followed by the Epistles to the Corinthians. The following is extracted from a letter of Mr. Clarke, dated Aug. 14.

State of the school—Hope in death.

Our country boys are rendering us much valuable assistance; almost all of our teaching in our schools is done by them. Kong has had the care of the boys' school at Edina nearly all the present year, and I have never been better satisfied with the school than when in his care. Several of the younger boys, with the blessing of God, promise much. They have been very serious of late. Two of them, for four months past, have given good evidence of a work of grace on their hearts; but one of them, we trust, our heavenly Father has taken to himself. He died yesterday morning after an illness of about two weeks. Several days before his death he thought he would die, and said, what I never heard a native say before, that he did not fear to die, that God would take him to heaven and bless him. While his reason and strength were continued to him, he often prayed, and sang, and exhorted his school-mates to prepare to meet him in heaven. This is the first death which has occurred among our school-children since the mission was established. We bless our heavenly Father that he prepared *him* before he called him away. If God had accomplished nothing more by your mission, would you not con-

sider this an abundant reward for all your expense of money, toil, and sacrifice of life? We feel that we should be humble and adore the grace of God. This youth was about twenty years of age, had been connected with the mission about two years, and could read and write in Bassa and English. It has been very sickly among both natives and colonists. Four or five of the children have been quite ill.

Sister Crocker has had three severe attacks of fever, and two or three slight ones. She is now in quite good health, and we trust she will be spared and be very useful.

FRANCE.—The Rev. Mr. Willard and family, consisting of a sister and his two surviving children, arrived in this country *via* England on the 6th ult.

Receipts reported in the present Magazine, \$2034,20; corresponding month last year, \$6001,97; decrease, \$3967,77.

Donations,

FROM NOV. 1 TO DEC. 1, 1844.

Maine.

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|----------------------------------|--------|
| Piscataquis Baptist Association, | |
| Calvin Copeland tr. | 33,00 |
| Dexter, Levi Morrill, per C. | |
| Copeland, Jr., | 9,00 |
| Waterville, Bap. Fem. Miss. | |
| Soc., Miss S. M. Gow sec., | 20,00 |
| do., Miss Eveline Pullen | 3,23 |
| Oxford Miss. and Bible Soc, per | |
| Rev. C. B. Davis, as follows: | |
| Hebron, Rev. Joseph Tripp | ,50 |
| do., sundry individuals | 3,00 |
| Turner, Sally Harris | 1,00 |
| do., Nancy Merrill | ,50 |
| Norway, Bap. ch. and soc. | 4,25 |
| Livermore, do. do. do. | 16,00 |
| Buckfield, do. do. do. | 1,30 |
| do., Ansel Bisbee | ,50 |
| Sumner, Bap. ch. and soc. | 9,74 |
| Livermore, 2d do. do. do. | 2,25 |
| Oxford Association, col- | |
| lection, | 5,54 |
| Paris, Bap. ch. and soc. | 26,42 |
| do., Mrs. Almira Davis | |
| Crocker | 30,00 |
| | 101,00 |
| Saco, per Rev. Alfred Colburn, | |
| as follows: | |
| John H. Gowen | 10,00 |
| Bap. ch. and soc., quar- | |
| terly collection, | 30,00 |
| | 40,00 |
| Penobscot, Bap. Aux. For. Miss. | |
| Soc., J. C. White tr., per | |
| H. L. White, as follows: | |
| North Bangor, Bap. ch. and | |
| soc., mon. con., | 7,37 |

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| Newport, do. do. do., mon. con., | 1,11 |
| Orrington, Mrs. Nickerson | 1,00 |
| Corinth, Bap. ch. and soc., mon. con. for Oct. and Nov., | 7,77 |
| | <u>17,25</u> |
| Mount Desert, Fem. Miss. Soc., Mrs. Caroline Sawyer tr., per S. Walls, | 1,66 |
| | <u>230,19</u> |

New Hampshire.

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|---|------|
| A friend to missions, per anonymous letter, | 5,00 |
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Massachusetts.

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| Miss Hannah Barker, for Indian Missions, | 2,50 |
| South Yarmouth, a friend, for Assan Mission, | 1,50 |
| Boston, Harvard St. Bap. ch. and soc., mon. con. for Nov., per J. Putnam, | 27,00 |
| do., Bowdoin Square Board of Benevolent Operations, S. G. Bowdlear tr., | 50,00 |
| do., Charles St. ch. and soc., as follows: | |
| Mon. con. for Nov., per Benjamin Converse, | 10,27 |
| Ladies, per Rev. Dr. Sharp, | 100,00 |
| Juv. Miss. Soc., A. H. Lewis tr., for support of a child in Africa named Rispah Warren Crocker, | 20,00 |
| | <u>130,27</u> |
| East Brookfield, ladies of Bap. ch. and soc., per Rev. J. B. Boomer, | 4,30 |
| Chelmsford, Fem. Char. Soc., Mrs. S. Osgood tr., per Miss Mary Webb, | 8,00 |
| North Attleboro', Mrs. Mary Arnold, per Rev. R. Morcy, | 50,00 |
| Newton, theological students, mon. con. for Oct. and Nov., Samuel C. Clopton tr., per Kendall Brooks, Jr., | 8,75 |
| Littleton, Bap. ch. and soc., per Rev. William Heath, | 14,34 |
| New England Village, 2d Bap. ch. and soc., per Rev. W. C. Richards, | 50,00 |
| Watertown, Bap. ch. and soc., mon. con., Rev. Mr. Very, pastor, per Samuel Noyes, | 100,00 |
| South Hadley, Miss Lucy T. Lyon, per Rev. Wm. Heath, | 3,84 |
| Roxbury, Rev. Mr. and Mrs. Pat-tison | 100,00 |
| Medfield, Bap. ch. and soc., per Rev. D. W. Phillips, | 23,50 |
| | <u>579,00</u> |

Rhode Island.

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|---|--------------|
| Westerly, a friend to missions | 7,00 |
| Rhode Island Baptist Convention, V. J. Bates tr., as follows: | |
| Providence, 1st Bap. ch. and soc., mon. con. for Nov., | 42,23 |
| | <u>49,23</u> |

Connecticut.

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| New London County and Vicinity Miss. Soc., P. C. Turner tr., | 150,00 |
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New York.

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|---|---------------|
| Buffalo, Miss Amanthca Smith | 2,00 |
| Jewelry sold | 1,50 |
| William, a friend | 5,00 |
| Cortlandville, Mrs. Rachel Grant, in part of her subscription of \$100, | 50,00 |
| per Rev. Alfred Bennett, agent of the Board, | 58,50 |
| Steuben Baptist Association, — Crosby tr., | 83,71 |
| Yates Baptist Association, D. Hedges tr., | 13,36 |
| Elijah Fuller, per Rev. J. Reed, | 2,00 |
| Livonia, Bap. ch. and soc., per Rev. D. B. Purinton, | 3,50 |
| Elba, do. do. do., per Rev. B. Wilcox, | 8,12 |
| do., Bap. Fem. Benev. Soc., per Mrs. M. Wilcox, | 11,12 |
| Ontario, Mrs. Albert Davis Macedon, Fem. For. Miss. Soc., per V. Perry, | 12,00 |
| Lockport, Bap. ch. and soc., per J. Eddy, Jr., | 10,40 |
| Brockport, do. do. do., per — Starks, | 1,50 |
| Ontario, a friend | 1,60 |
| East Avon, a female friend | ,62 |
| Hamilton, B. F. Binney, per Rev. Silas Bailey, agent of the Board, | 152,58 |
| Red Hook, 1st Bap. ch. and soc., per Rev. Mr. Green, | 5,00 |
| Lockport, Bap. ch. and soc., mon. con., per Rev. S. B. Webster, | 8,07 |
| | <u>224,15</u> |

Georgia.

| | |
|---|--------------|
| Penfield, Rev. Dr. Dag | 20,00 |
| Scottsboro', ladies, for support of a native Karen preacher, per S. G. Hillyer, | 50,00 |
| | <u>70,00</u> |

Mississippi.

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| Columbus, Mrs. T. G. Bleivett, for African Mission, per Rev. J. Stevens, | 10,00 |
| Jackson, Bap. ch. and soc., Mrs. Sarah M. Hollaway, | 10,00 |
| | <u>20,00</u> |

Tennessee.

| | |
|--|---------------|
| Tennessee Bap. For. Miss. Soc., C. W. Anderson tr., col. at anniversary, | 10,00 |
| Smith Fork, John. A. Jennings | 1,00 |
| Bradley Creek, Rev. J. Selvidge | ,50 |
| Harmony, Fem. Miss. Soc., Louisa B. Fish tr., | 13,40 |
| Nashville, Bap. ch., mon. con., per Rev. J. Stevens, agent of the Board, | 76,00 |
| | <u>100,90</u> |

Kentucky.

| | | |
|---|-------|-------|
| Covington, Bap. ch. and soc., mon. con., | 23,00 | |
| do., Jewelry sold | ,75 | |
| do., H. C. Watkins, for China Mission, | 5,00 | |
| do., Rev. O. N. Sage, in part of subscription for support of a Karen preacher, | 10,00 | |
| per Rev. J. Stevens, agent of the Board, | — | 38,75 |

Ohio.

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| Portage Bap. Association | 21,46 | |
| Brooklyn, M. G. Norton | 1,00 | |
| Doyalston, Mr. Mills | 1,00 | |
| per Ora Osgood, | — | 23,46 |
| Norwalk, Mr. Jacobs, per Rev. Silas Bailey, | | ,50 |
| Bedford, Bap. ch. and soc., Rev. Walter Sevisa, pastor, per W. B. Hillman, | | 7,00 |
| Cincinnati, 9th St. Bap. ch. and soc., J. W. Sheppard tr., | 72,75 | |
| Georgetown, Wm. Blair | ,25 | |
| Bethel, Symmes and Mus- grave | 3,00 | |
| Duck Creek, Rev. J. Lyon | 1,50 | |
| Portsmouth, Geo. Hcorelh | 10,00 | |
| Clough, Jephtha Johnson | 1,00 | |
| Cheviot, Bap. ch. and soc., D. E. Statham tr., | 18,00 | |
| Newtown, James Martin | 1,00 | |
| Muddy Creek, Bap. ch. and soc., per L. Osborn, | 4,00 | |
| East Fork Association, col- lection, | 12,61 | |
| Mohican Association, for Karcu native preacher, | 3,20 | |
| Monroe, Bap. ch., per John Alison, | 2,50 | |
| Perry, do. do., per Rev. Job King, | 3,00 | |
| Centreville, Mrs. Taylor, per Rev. Mr. Blodgett, | ,30 | |
| Lima, Rev. Wm. Chaffee | 1,00 | |
| Lebanon, East Bap. ch. and soc., W. R. Col- lett tr., | 22,50 | |
| Ohio Bap. For Miss. and Bible Soc., J. B. Whea- ton tr., | 53,35 | |
| per Rev. J. Stevens, agent of the Board, | — | 214,96 |
| Dover, Bap. ch. and soc., per William Graham, | 10,68 | — 256,60 |

Indiana.

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| Indiana For. Miss. Soc., Wm. Brand tr., | 30,18 | |
| Col. at anniversary | 6,20 | |
| | — | 36,38 |
| Ebenezer, Fcm. Miss. Soc, Mrs. E. Mor- gan tr., per John Bevan, | 10,00 | |
| per Rev. J. Stevens, agent of the Board, | — | 46,38 |

Florida.

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| Quincy, Miss Mary Hathaway | 4,00 | |
| Rev. Joseph Stockbridge, U. S. Navy, | 10,00 | |

Legacies.

| | | |
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| Ebenezer, Indiana, Rev. William Morgan, deceased, John Be- van executor, per Rev. J. Stevens, | 50,60 | |
| Boston, Mass., Miss Lucy Hager, late of Charles St. Bap. ch., deceased, Mrs. Sophia Hager ad- ministratrix, per Rev. Dr. Sharp, | 200,00 | 250,00 |
| | | <u>\$2034,20</u> |

BOXES OF CLOTHING, &c.,

From Oct. 10, to Nov. 27, 1844.

| | | |
|---|--------|--|
| Mass., for Rev. J. T. Jones, (no date or place given), one small package of shoes and gloves, | 3,50 | |
| do., from Abigail Judson, for Rev. A. Judson, one box of clothing. | | |
| do., Holden, Eleanor Abbott, and the Fem. Benev. Soc., for Rev. J. God- dard, one chest of clothing—(two parcels). | | |
| do., Boston, Misses Smith, for Mr. and Mrs. Vinton, two small pack- ages of books, &c. | | |
| do., do., Depository of Am. Tract. Soc., per Rev. S. Bliss, for Rev. E. Jones, a package of tracts, | 5,00 | |
| do., do., Bible Class of Milton St. Sab. school, per Mrs. E. W. M. Nichols, for Rev. L. Stilson, a package of sta- tionery, | 4,00 | |
| Maine, Mount Desert, Fem. Miss. Soc., per Caroline Sawyer, one quilt. | | |
| Con., Bridgeport, several members of Bap. ch., per Miss H. Nichols, for Rev. J. H. Vinton, one box of clo- thing, | 74,95 | |
| do., East Brookfield, ladies of Bap. ch., and others, per Rev. J. B. Boomer, for Mr. Meeker and Ottawa Indians, one barrel of clothing, | 32,46 | |
| N. Y., New York city, Am. Tract Soc., per J. A. Ackley, for Rev. S. M. Os- good, a box and package of books, &c. | | |
| do., do. do., Am. and For. Bible Soc., per Rev. I. M. Allen, for Rev. S. M. Osgood, a box of books, &c. | 109,77 | |
| do., do. do., do. do. do. do., for the China missionaries, forwarded from N. Y.,—bibles and testaments, | 108,54 | |
| do., do. do., for missionaries in Assam, —bibles and testaments, forwarded from New York, | 7,80 | |
| do., do. do., for Rev. E. Jones, Chero- kee,—bibles and testaments, do. do. do., | 31,00 | |
| American Bible Soc., for do. do. do. do. do., six Hebrew and other bibles, do. do. do., | 13,25 | |
| do., do. do., collection by Rev. C. G. Sommers, for the brothers Mænster, in Denmark, cash, | 15,60 | |
| do., do. do., collection, per Rev. E. Tucker, for Peter Mænster, cash, | 10,00 | |
| do., Rochester, ladies of 2d Bap. ch., per S. H. Fisk, for Rev. J. Wade, a barrel of clothing, | 47,26 | |
| do., Port Richmond, Staten Island, 1st Bap. ch., per Rev. S. White, for Rev. C. Barker, a box of clothing, including a package of bibles, &c., | 42,10 | |

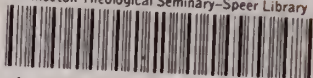
H. LINCOLN, Treasurer.





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